THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*"—I JOHN 1: 6, 7.

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CREEDS AND CONSEQUENCES.

THE spirit of unrest and dissatisfaction in the Churches becomes daily more transparent, ministers vie with each other as to phraseology on the situation, and views are modified on questions once deemed fundamental, until vast numbers wait for that voice of authority which shall calm the troubled waters, and by whispering peace restore that confidence which few possess but many long for, in these days of abundant promise but of little faith. The following extracts are from many sources, and their variety of suggestion and diversity of conclusion in combination, point out more clearly than many words could do, that condition which means *Babylon*, and foreshadows the day-dawn of a brighter era, as well as the necessity for a revealer.

"THERE are nearly 6,000 unemployed clergymen in this country. The total number of the clergy is about 28,000. Thus nearly a quarter are out of work. After reaching the age of thirty-five curates find their stipends decreasing and their services at a discount, just when they ought to be most valuable."

"ACCORDING to the new edition of 'Converts to Rome,' no fewer than 446 Anglican clergymen have 'gone over' to Antichrist during the progress of the 'Oxford Movement.' Next in number 'Members of the Nobility,' 417. The army officers who have renounced the Protestant faith are set down at 205, authors, poets, and journalists at 162, legal profession at 60, naval officers at 39, baronets at 32, and peers at 27. Of the 'converts,' 158 have become priests and 290 'secular clergy.' From Oxford there have been 445 'converts,' Christ Church providing 55 of these, Exeter College 45, Oriel 33, Balliol 30, Brasenose and Magdalen each 22, and University 20. The total from Cambridge University is given as

213, which is less than half that from Oxford. Of this 213, no fewer than 79 were from Trinity College, St. John's coming next with only 28. Trinity College, Dublin, provided 23, London University 11, Durham University and King's College, London, each 10, while only 9 came from the four Scottish Universities."—*Public Opinion.*

"THERE is still time, but only just time, to save England and the British Empire, if the ancient Dissenters and the modern Methodists stand shoulder to shoulder. Atheists, agnostics, cynics and men of the world cannot save Scriptural Christianity in England. It is only men of faith as positive, as resolute and as devoted as the Ritualists themselves, who can prevent England from sharing the fate that has already overwhelmed Spain, and which, under precisely similar clerical influences, is now, before our very eyes, overwhelming France. The great moral of the present 'crisis in the Established Church' is that those who represent Primitive and Apostolic Christianity [(?) ED.] should sacrifice every subordinate and personal consideration to the advance of the Gospel, that we should strengthen our Free Church Councils everywhere, that we should teach our children diligently and systematically the truths of the Christian religion, that we should conduct on a yet larger scale those extensive United Missions in the great cities which have been so gloriously successful, that we should encourage the little village churches, *that we should raise our Twentieth Century Funds*, and that in every way in our power we should preach 'Christ and Him crucified.'"—*Methodist Times.*

"'THERE is too much preaching in the churches. People forget that the main object of our assembling is to worship, not to listen to a sermon. There is far too much preaching about the Church, and too little about Christ. A man may cry Church all day long, and yet not be better than other people. A daw's not reckoned a religious bird because he keeps a-cawing from the steeple. It is the heart and not the head which convinces.' Men must be humanized before they are spiritualized, and 'if I could get a man out of a public-house and induce him to admire beautiful pictures, the lovely color of a butterfly's wing or the wonderful mechanism of a shell, then I should have a much better chance of taking that man by the arm and leading him to the House of God.'"—DEAN HOLE.

"WHICH IS RIGHT? Which is honest? Dean Farrar assumes the commonly accepted ideas of the Atonement to be unscriptural; my old incumbent, whom I revere, is practically a Unitarian; the curate I most respect says from his pulpit that there is not sufficient historical evidence to satisfy any moderately critical mind as to the actuality of the resurrection. Another only acknowledges a general assent to The Articles. Again, the account of the creation and fall of man is held to be an allegory, pure and simple, from Eastern sources. If an allegory, then, to use an Irishism, where does the Atonement stand? If no fall, why an Atonement necessary? If it is dependent on the allegory, where does the 'distinct line of prophecy' come in, and why? And if they have to go, why is the Incarnation necessary? Surely a new reformation is necessary."—*Cor. Liverpool Post.*

"THERE is no branch of human knowledge, said another Dean, to which the human mind can devote itself to more profitable advantage than the study of science. Science has illuminated our darkness, removed our ignorance, extended our horizon, and shown us that we stand in the centre of two great infinitudes—that above, and that beneath, and that so far from being the helpless victims of laws which are stern as fate, inexorable as tyranny, and merciless as death, God has given us power over these laws to use them for the service of mankind."—*Ibid.*

"THE Holy Father, Leo XIII, at the instance of the well-known French priest, the Abbé Garnier, has issued a Brief granting special indulgences to those who read the Bible. This act is, in our opinion, one of the most important that has taken place in the course of a Pontificate filled with acts of far-reaching importance. Not that there is any basis for the Protestant charge that Catholics do not read the Bible; but the reading of the sacred text will undoubtedly be promoted in an extraordinary degree by the concession of the spiritual privileges which the Pope has now granted. When his holiness issued his Encyclical on the reading of the Bible he was hailed by Father Ignatius, the Anglican monk, as the noble defender of the Scriptures, and we have no doubt the present Brief will also be welcomed by many non-Catholics, but for all that we expect to find that the old cry that the Catholics do not read the Bible will still be heard. When people are determined not to be convinced all that mortal men can do will not convince them."—*Catholic Times.*

"AFTER centuries of endeavor we confess with shame and sorrow that the Church falls short of the divine standard. The Churches have been invaded from without, seized by alien hands, and used for far other ends than those for which Christ Jesus built them. Avarice has converted them into engines of greed. Selfishness has made them theatres of vanity and egoism. Power has turned them into prisons and fetters. Faction has beaten the ploughshares into swords, and the pruning-hooks into spears. Corruption has taken away their text-book and given them a priest; exchanged the privilege of mutual edification for the tyranny and deceit of the Confessional. Ananias and Sapphira, Judas and Simon Magus, Diotrephes and Demas have dismissed the Apostles and expelled Christ. Jesus has not been allowed to rule in His own Society. It is not His, but another's 'mind' that lies disclosed to us on the surface of the Churches of to-day like the sunlight on the bosom of a lake.

"Brothers, vast changes in the churches are at the doors! The ideas of our Lord are predestined to empire. His plan has yet to be adopted in the building of His Church. Departures from it are the ruin of the edifice. Conformity is success."—REV. DR. CLIFFORD.

"THE appeal of a Young Men's Christian Association to its members lies on the table before me, and I copy it *verbatim:*

'DO NOT FORGET

The next Social
The next Candy-pull
The next Entertainment
The next Song Service
The next Gospel Meeting
The next Meeting of the Debating Club
The next Chicken-pie Dinner
The next date when you ought to *make the secretary happy with your cash.*'

"This remarkable list of operations combining evangelistic zeal, creature comforts, and business shrewdness, requires no commentary: the items give us a convincing illustration of an up-to-date religious institution—a veritable hustler of a Y. M. C. A.

"The Christian Church and *that* are of course very different institutions, for the latter is free from any traditions of austere dignity, but one is not surprised to find that the church has also been touched with the social spirit and is also doing her best to make religion entertaining.

"One enters what is called a place of worship and imagines that he is in

a drawing room. The church of to-day is amazingly decorated and sumptuously upholstered and bright with glaring electric light.

"The floor has a thick carpet, there are rows of theatre chairs, a huge organ fills the eye, a large bouquet of flowers marks the minister's place, people come in with a jaunty air and salute one another cheerily, hardly one bends his head in prayer, there is a hum of gossip through the building. A man disentangles himself from a conversation and bustles up to the platform without robes of any kind, as likely as not in a layman's dress.

"The service of the past was musically imperfect and used to drag at times, and was generally too long. To-day the tenor in the choir is dismissed if his voice shows signs of wear, and the people sit in judgment on how the anthem has been 'attacked,' or 'rendered'—or a quartette comes forward, and facing the audience sings an anthem to the congregation, and later they sing another anthem, also to the congregation, perhaps it was 'Holy, Holy, Holy, Lord God Almighty.'

"There is one prayer and one reading from Holy Scripture, and a sermon which must be brief and bright, for there is notice in the vestry (or minister's parlor) that the Scripture lesson must not encroach on the music, and the sermon, whatever be its subject, even though it be the Judgment Day, must be 'interesting.' In the former time the congregation used to speak of a sermon as 'edifying,' or 'searching,' or 'comforting.' Now they declare that the preacher was in 'great form,' or they complain that he was 'off color.' There are no doubt many points in which the congregation of the present has advanced beyond the congregation of the past, but it has not been all gain, for the chief note of the worship of the former generation was reverence—people met in the awful presence of the Eternal, before whom every man is less than nothing and vanity—but the chief note of their children is self-complacency—who meet to listen to a choir and a clever platform speaker.

"Among other intimations, the minister urges attendance at the Easter supper, when, as is mentioned in a paper in the pews, there will be oysters and meat—turkey, I think—and ice cream. This meal is to be held in the 'Church Parlor,' and references to the 'Parlor' are frequent. No sooner has the benediction been pronounced, which has some original feature introduced, than the congregation hurry to the door; but although no one can explain how it is managed, the minister is already there shaking hands, introducing people, 'getting off good things,' and generally making things hum. One person congratulates him on his 'talk'—new name for a sermon—and another says that it was 'fine,' and the general judgment is that everybody has had a 'good time.'"—IAN MACLAREN.

"IN the United Kingdom there are two million females in excess of males; in the colonies there are two millions more males than females.

"The thing which naturally suggests itself in order to make matters straight is to send two million women to the colonies.

"This view is taken by Sir Robert Owen, who, presiding at the meeting of the Society for the Employment of Women, suggested that organizations for the Emigration of Women should co-operate with that society with a view to bringing about a better distribution of the better half of humanity.

"Most girls, of course, look forward to marriage; but as things stand marriage is impracticable in many cases."—*London Daily Mail.*

No comment that could be made here would add to the facts of changing forms, of compromise between practical religion and an esthetic club house, of calling *sinners* to repentance and yet dallying with the inanities of superficial and godless life; surely the restoration of the old—the ever-

lasting Gospel was needed, or even the semblance of Christ's teaching would become obscured by interpolation, by suppression, by the spirit of change; the thunders of Sinai would to-day be as unpalatable in a modern Christian (?) Church as would the sweet simplicity of the primitive Christian faith. Every prominent man possesses faith in his own private panacea, but the true elixir of life is known to the pharmacopea of neither divines nor scientists, nor can it be compounded by human wisdom in combination; the things of God are revealed only and known by the spirit of revelation, and seeing that men have forsaken that fountain of living waters, and "hewn to themselves cisterns, broken cisterns which can hold no water," as a consequence "the whole head is sick, and the whole heart faint; from the sole of the feet even unto the head there is no soundness in it," and the Great Physician—the divine healer, who came not only to give life but to give "it more abundantly," is practically repudiated and his word cast out.

N.

KEEP THE WORD OF WISDOM.

It is evident that the world is passing through a period of epidemics. Reports received by the surgeon general of the United States Marine hospital show that smallpox, yellow fever, cholera, and the plague are abroad in the earth. Quite frequently war, pestilence and famine go together, or attend one another, as hunger and death followed the "pale horse" in the Apocalypse, and the present is no exception to the rule.

The reports show that during the latter part of December smallpox appeared in no less than thirteen different States. Besides in Utah, cases occurred in the District of Columbia, Illinois, Indian Territory, Louisiana, Massachusetts, Nebraska, New York, Ohio, Pennsylvania, South Carolina, Tennessee and Virginia. Thirty cases were reported in Indian Territory, 21 in Louisiana, 12 in Illinois, and 10 in Virginia. In all, 106 cases, with four deaths, were reported up to the end of the week ending January 6. This is a remarkably low percentage of death rate, indicating that the disease has not appeared in this country in its malignant form, or that it has not found conditions favorable to becoming malignant.

The reports from foreign countries show 111 deaths of smallpox in Brazil, 14 in India, 15 in Russia, and a smaller number in Belgium, Greece, Spain and Turkey.

Twenty-nine deaths of cholera were reported from India in the latter part of November, and deaths from yellow fever occurred in Brazil, Colombia and Cuba, while the plague carried off 215 victims in India, and 2 in Hawaii. Later advices indicate that the plague is on an increase both in Hawaii and the Philippines.

The most stringent sanitary rules have been adopted by various health boards, to combat the plague, and a recommendation has been given by Surgeon General Wyman, of the Marine hospital, which deserves more than a passing notice. It is to the effect that persons should not be vaccinated at or en route from places infected, "as such practice increases

the liability to plague infection." Whether this rule should not also be followed with regard to smallpox, it would be well to consider in connection with the burning, or rather arm-scratching, question of the day.

The appearance upon the earth of him that goes forth on a "pale horse," with death and hades in the train, should be a reminder to the Latter-day Saints of the promises dependent upon the observance of the Word of Wisdom. It should make them consider whether they have followed the teachings given them in this matter. The promise is that "all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health . . . find wisdom and great treasures of knowledge . . . and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." Now this is something that can be put to the practical test. It is not a theory of which different opinions may be held. The truth of these promises may be demonstrated by the Saints. It is one of the practical teachings given to the people, easy to understand and as easy to carry out. Test the matter and see if the promises of the Almighty can be safely relied on.—*Deseret News.*

JEWISH ADAPTABILITY.

"NATIONAL" life has never been a characteristic of the Israelite. He has always made his sojourn in a strange land as comfortable as possible, and looked upon Babylon, so late as 1000 A.D., as a "second land of Israel," and apparently was not over-anxious to return to the land of his fathers when the opportunity was given him. It must be somewhat a matter of shame to the Christian when he realizes that, professing the Divine revelation of love as he does, his treatment, whenever he had the opportunity, of the people to whom he owes the whole substance of his religion has been one long, relentless, merciless persecution. From the dawn of Christianity until now, the Jew's worst misfortunes have been owing to the Christian's uncompromising hostility. We read with astonishment how St. Ambrose preached as a matter of faith that the death of Maximilian was a direct punishment from God for his having ordered the Christians to repair a Jewish synagogue they had wrecked. We see in Spain, under the Moors, the Jews flourished and became wealthy; and "it is a well-established fact that to them is chiefly due—through the Arab medium—the preservation and subsequent spreading of ancient classical literature in Europe, especially philosophy."

How did Christianity repay the debt the world owed to the Spanish Jews? I suppose nothing more inhuman than the proceedings of the Inquisition in Spain can be imagined; it is too painful to dwell on, but the point to be noted is—the Jew survives the Inquisition. The conclusion one comes to, reluctantly, is that Christianity had always been and now is afraid of the Jew. It is not a matter of principle, but a matter of instinct, and is just as much alive now as it was in mediæval Spain, this hatred of the Jew, which is liable to result in bloodshed at any moment. No one with the Dreyfus case still in his mind can deny the existence of

this "anti-Semitismus," or Judenhetze; but Englishmen, as a rule, never trouble to think whether there may be a rational basis for this mania, but condemn it as a disease of the mind to which foreigners are peculiarly subject. Has the Frenchman or the Russian any cause for alarm? or is it mere spitefulness or envy? It is well to bear in mind that the Jews were seven centuries in Spain before the Christians turned on them. The Jews have not been absolutely on the same footing as Englishmen in England for seventy years, and already the scientific sociologist sees distinct signs of an anti-Semitic feeling gaining ground every day. . . . .

It must be remembered that in the Spanish exodus 300,000 Jews left Spain, but were not allowed by "law" to remove any property. About 200,000 were "forced" into the Christian Church, and saved their lives by very heavy fines. That brings up the total to considerably more than half a million. The number slaughtered was prodigious—we read of 280 being burned in one year in Seville alone. Considering the magnificent services to civilization that the Spanish Jew rendered, we can only attribute the relentless brutality of his treatment to panic alone. It was a struggle for existence. For, strange as it may appear to us, wholesale conversions to Judaism have been possible; in some cases whole tribes have embraced the faith, and so acute did the situation become at different periods during the last thousand years that we find much prohibitive legislation against Christians becoming servants to Jews. For instance, in 1229 the Archbishop of Hungary reports that many Jews had Christian wives, and thousands of "conversions" were taking place. We continually hear it said that the modern Jew and his genius is the result of pure race. This, on scientific examination, proves to be fallacious, for we find the Jew, being planted in a particular country, acquires the peculiar shaped skull of that country in which he lives. In North Africa, where the heads are long (*dolichocephalic*), the Jews' heads are so also. In Piedmont their heads resemble the Italians of Turin. All over Slavic Europe no distinction between Jewish and Christian heads can be proved to exist. This seems to prove that racially he is no purer than his neighbors. But in spite of this apparent disproval of purity of blood comes the question of uniformity of facial type, which is patent to every one's observation. The peculiar nose, the dark hair and eyes, the "ghetto" expression, all aid one to identify the Israelite, although it must not be forgotten that there are a proportion of blonde or fair haired Jews. . . . .

The Christian has persecuted the Jew so relentlessly through the ages that his stature is diminished about four inches below the Christian; that is, the average Englishman is about a half-head taller than the average Jew. But the Jew influences every kingdom of the world, yet scarcely knows his strength—a Jew has been Prime Minister of the British Empire. If Christians lose hold of their Christianity the Jew will rule the world.—ABRIDGED FROM "THE JEW, FROM THE HISTORICAL, NATIONAL, AND SOCIAL STANDPOINT." ARTHUR S. QUICK, *in the Puritan.*

THE lives of men who have been always growing are strewed along their whole course with things they have learned to do without.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 8, 1900.

PREACHING *VERSUS* RECITING.

THE Elders of the Church of Jesus Christ of Latter-day Saints differ from preachers of other churches in that they have no prepared sermons to be read or recited, but they are supposed to strive by reading and study to store their minds with knowledge of the Gospel, which includes all truth, and then trust to the Spirit to bring to their remembrance such things as are appropriate to each special occasion. No two congregations need exactly the same kind of mental or spiritual food, and even the same congregation on different occasions would need instruction of a very varied character. In such cases no man of himself can know just what would be most suited to the condition of mind of his audience, but the Spirit which searcheth the innermost recesses of the human heart, can bring forth from the mental storehouse of the speaker just such things as are needed to most favorably effect the minds and feelings of the audience on each separate occasion; but it must not be supposed that the Spirit will bring forth anything from an empty storehouse. The individual has his part to do under the influence of the Spirit, and then, if he is humble before the Lord, the Spirit will surely do for him what he is not able to do himself.

Many Elders have experienced the futility of preparing a sermon beforehand and depending on their own power for its delivery, for on such occasions the Spirit often deserts them and leaves them as dark in mind as ebon midnight, while at other times, when they felt as though they had nothing to say, and had risen with a feeling of humility and of dependence on divine aid, their minds have been illuminated beyond their highest anticipations.

We have heard of Elders who are gifted with retentive memories, learning verbatim sermons or writings of others and repeating them before the public as their own. Such should remember that "the letter killeth, but the Spirit giveth light." Besides their being guilty of the crime of plagiarism, which alone is enough to deprive them of the Spirit, the disguise is so transparent that it is readily observed by all intelligent listeners. The dishonesty of this course should place it beneath the dignity of every true Christian.

We have no desire to discourage the memorizing of scripure texts or gems from the best writers, nor the quotation of such when appropriate; they are very valuable, and the free use of them will often embellish

speech and give force to argument; but due credit should be given to the author, which makes their use perfectly legitimate and reflects credit on the one quoting them. Someone has said that next to the originator of a wise saying stands the first to quote it.

There is another phase to this question that is worthy of consideration, and that is the too common notion that memorizing what others say is gaining knowledge. This is only hearsay at the best. One should read, not so much to memorize, as to arouse thought. The development of thought and cultivation of expression is what makes a speaker. A parrot can be trained to repeat words, but what credit is due the bird for the thought represented? The mental energy wasted in learning a sermon by heart, if properly utilized, would develop a mind growth that might be the source of many sermons. To the hearers, the memorized sermon is like drinking from a stagnant pool, while thoughts brought forth from a well trained mind by the help of the Spirit, are like the sparkling waters of a clear crystal spring.

This advice of the Savior to His apostles is very appropriate: "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." But when the sermon is prepared and learned by heart, there is no room left for the Spirit to speak through the preacher. When the Elder has done his best to gain thoughts rather than words, and is filled with a desire for the salvation of the souls of men, and commences to speak with a prayerful heart, the Spirit of God will never fail to speak through him to the convincing of the honest seeker after truth.

A. W.

THERE has been some adverse criticism on the following passage from the Book of Mormon:

"And it came to pass that after he (Coriantumr) had smote off the head of Shiz, that Shiz raised upon his hands and fell; and after that he had struggled for breath, he died." (Book of Ether 15: 31.)

It is claimed that the rising on the hands after decapitation is an impossibility.

The following from a dispatch to the *Liverpool Daily Post* of February 1, 1900, on the occasion of the seizure of Spion Kop, in Natal, should effectually silence all criticism on that passage:

"There was an extraordinary incident in Wednesday's battle. One of the Lancaster men, while in the act of firing in a prone position, had his head taken clean off by a large shell. To the astonishment of his comrades, the headless body quietly rose, stood upright for a few seconds, and then fell."

BY letter from President W. N. Hill of the Liverpool Conference, under date of February 6, we are informed that on Saturday last there were seventeen honest souls added to the fold of Christ by entering the waters of baptism at Chorley. There are also several others who expressed themselves as ready for the next baptismal service. This is a clear indication

that the Elders have been faithful in presenting the message to the people, and that the testimony of the Spirit has attended their ministry.

THE Anchor Line s.s. *Ethiopia* from Glasgow on January 11, 1900, with returning Elders and on board, arrived at New York on the 31st, with all well.

THE Anchor Line s.s. *Anchoria* from Glasgow on January 18, 1900, with returning Elders and emigrating Saints on board, arrived at New York on February 5, with all well.

ARRIVALS.—The following named missionaries from Zion arrived in Liverpool per American line s.s. *Belgenland*, February 3, 1900: For the British Mission—Wm. Horsley, John F. Erdmann, and James A. Fishburn, Brigham City; Andrew J. Bowman and Thomas B. Wheelwright, Ogden; Stephen W. Walker, J. S. Dixon and Henry Horsley, Salt Lake City; A. D. Challis, Franklin, Idaho; Frank D. Strong, Alpine; Joseph Davis, Greenville: J. C. Wood, American Falls, Idaho. For the Scandinavian Mission—A. G. Lundstrom, Logan; C. N. Christensen, Brigham City; James P. Christensen, Preston, Idaho; John F. Petersen, Salt Lake City. For the Netherlands Mission—Hendrik Bel, Lambertus J. Kragt, Gerard B. Denkers and John Tingen, Ogden; L. T. Whitney and S. F Taylor, Salt Lake City. For the Swiss Mission—John Schmutz, St. George.

RELEASES AND APPOINTMENTS.—Elder G. Fred Wright has been transferred from the Bristol Conference to the business department of the Liverpool Office.

Elder J. R. Price has been transferred from the Nottingham to the Leeds Conference.

The Elders for the British Mission who arrived on February 3, have been appointed to labor in the various conferences as follows:

J. F. Erdmann, Wm. Horsley and J. C. Wood, Bristol; James A. Fishburn and Thos. B. Wheelwright, Manchester; Henry Horsley, Liverpool; Arthur D. Challis and Frank D. Strong, Birmingham; Joseph Davis, London; Stephen W. Walker and Joseph S. Dixon, Nottingham; Andrew J. Bowman, Wales.

ABSTRACT OF CORRESPONDENCE.

FROM a letter of Elder J. A. Holdaway dated Aleppo, January 20, 1900, we extract the following:

"I am enjoying my situation here very much, in fact, I may say I have enjoyed myself ever since leaving "42." I traveled not only in safety but with the greatest of ease and comfort. The people of the branch here are feeling well and I think doing very well, though they are a little careless in regard to their prayers. I am visiting them as a teacher and am pleading with them as best I know how.

"Brother Booth's letters express nothing but firmness and fortitude and I think he has done and is doing a good work, but has had a long strain to bear alone. He has asked me twice now if I could not visit him for awhile and I have decided to go, Brother Page will be here at Aleppo in a short time, and as this is a good place for a new missionary, I may stay for quite a visit with Brother Booth; either until I am instructed to go back or as long as I think best. I hope this may not be misunderstood, as I wish to do nothing contrary to instructions. On my way here I met some people from Mt. Lebanon, who were returning from America to their homes, and, as we neared Beyrout, they were pointing out to me their respective villages nestling on the hillsides in plain view of the harbor. Now I was favorably impressed with the people and thought as I looked at the situation, what a good field it would be for a person who understood a little Arabic and Turkish to be located in Beyrout and work in the city and among the villages on the Mt. Lebanon side. I mention this as an idea. I think there is a better field there than at Antioch, but you who have the directory power will also have the 'Spirit of direction.'"

PRESIDENT J. R. HINDLEY writes from London under date of January 31, 1900, as follows:

"All are well in this Conference. We had a time of rejoicing in our Kent District Conference held on the 21st inst. There were present fourteen Traveling Elders from the district, also the three Sisters and myself, besides a good house full of Saints, friends and strangers, and we enjoyed an outpouring of the Spirit of the Lord. I think good will surely result from our meeting.

"I also paid a visit to some of the scattered Saints, who were encouraged in their labors."

MEETING AT PENARTH, WALES.

THERE was a meeting held in Wales on the occasion of the recent visit of the Presidency to Cardiff, the account of which was not received with the Conference minutes.

The brethren laboring in Penarth, a small place near Cardiff, secured a large hall prior to Conference and announced that there would be a meeting there on Monday night, January 29. President Lyman returned to Liverpool immediately after Priesthood meeting on that date, and Brother McMurrin remained to go to Penarth. All the Elders of the Conference, several of the Saints and quite a number of the Penarth people were in attendance, and before the meeting was dismissed there was an interesting time.

Three of the brethren spoke, namely, J. L. McMurrin, W. H. Thomas and W. J. Wale. Good order prevailed during the speaking, but as soon as Brother Wale had concluded, several gentlemen in the audience arose to ask questions. One man rushed to the platform, pulling off his overcoat as he went, and in a voice trembling with passion declared he had a

right to speak. The crowd cheered him, when a staunch friend of ours in the audience, not a "Mormon," also came forward and objected to our "Christian" opponent speaking in a hall some one else had paid for, and proposed to meet him or any of his friends the next night in the same hall, and discuss "Mormonism." For a few moments pandemonium reigned, then Brother McMurrin got a hearing and informed the audience that while we were opposed to contention, all who desired to ask questions might do so. Our mad "friend," who stood on the end of the platform like a tiger at bay, then declared he was a baptist but denounced baptism as unnecessary, and then subsided. Several other gentlemen asked questions on a variety of subjects, not for information however, but to entrap the speakers. One of the questions sneeringly propounded was regarding miracles. Brother Treasure, of Cardiff, arose in the audience to speak but was not permitted to do so, his voice being drowned by the yells of the crowd; but on an appeal being made to give him a hearing he was allowed to proceed, when he bore a faithful testimony that signs follow the believers now the same as in former times, declaring that he had been healed instantly of a combination of diseases, under the hands of the Latter-day Saint Elders.

The meeting closed at ten o'clock. We were informed that the people of Penarth had been invited by our questioners to come and see the "Mormons" "shown up and run out;" but the Lord was with the Elders, and the wrath of man was restrained. Several honest inquirers walked to the Station with the Elders, and all left Penarth with light hearts singing the songs of Zion. J. L. M.

THE PROMPTER.

COLONEL ROBERT G. INGERSOLL in speaking of the late Lawrence Barrett, said:

"In the drama of life we are all actors, and no one knows his part. No prompter's voice is heard and none knows what the next scene is to be. Will the curtain rise on another stage? Reason says, perhaps! Hope whispers, yes!"

This is the very ecstacy of agnosticism, the poetry of doubt, the music of melancholy—half hope, half fear. Poetry? Yes, it is; it is sad poetry, though; agnostic poetry must be sad, but is poetry, nevertheless; and it is that which, as we believe, constitutes its chief attraction for agnostics in general and for Colonel Ingersoll in particular. Strange, is it not, that one should be in love with doubt—with death? Yet some spirits there are who love to dwell in darkness—wrapt in the solitude of their own gloom, and to whom light-stepping Joy yields not so much as a poor fraction of the pleasure that darkest Melancholy gives them. So with Colonel Ingersoll; that same sad "perhaps," which stands beside him at his brother's grave, or at a friend's dying bed, seems to have a charm for him which certainty could never produce. There is something awe-inspiring

in uncertainty, in mystery; it is that which attracts men to agnostic tendencies of thought. But what a sad commentary on the wisdom which brought into existence this glorious world of ours, if Colonel Ingersoll's statements were true! "In the drama of life we are all actors, and no one knows his part. No prompter's voice is heard!" What an absurd drama indeed, this life would be if this were true! Truly, if none knows his part and there is no prompter, then indeed are we fools on a fool's errand.

But enough of negative exclamation. We may know our parts if we but learn them; and if there are moments of doubt and uncertainty we may hear the Prompter's voice if only we open our ears to hear and our hearts to understand. Why, the very heathen comes to a better conclusion than the agnostic. The wild, free spirits of Scandinavia, curbing their passions somewhat and bowing at the shrine of Odin, in the main knew their parts and wherein they failed Odin prompted them. The still wilder spirits of Arabia heard their Prompter in the shrill voice of Mahommed, and in Islam learned their parts. It would be a sad mistake to suppose that it was a miserable piece of spiritual legerdemain, this Mohammedan faith, which so many creatures of the Almighty have lived by and died by. Time would fail us to speak of Socrates, of Confucius, of Plato, of Moses, of Christ and the prophets, who all, with more or less clearness, taught men their parts and prompted them when they forgot. Then what of the voice divine within each man's breast, teaching him constantly his part and reproving him when he fails to enact it well?

Is there no Prompter? The Colonel was so pleased with the sound of his poetic words that he must have forgotten their relation to facts.

"Will the curtain rise on another scene?" Can reason only whisper a faint "perhaps?" and hope a fainter but a fonder "yes?" Are there no better prospects than this? May it be, to paraphrase slightly the words of a great poet, that the proud wealth flung back upon the heart must canker in its coffers? May it be that the links which falsehood hath broken will unite no more? Is it possible that the deep yearning love that hath not found its like in the cold world must waste in tears?—that truth and fervor and devotedness, finding no worthy altar, must return and die of their own fullness? Can it be that beyond the grave there is no heaven in whose wide air the spirit may find room, and in the love of whose bright habitants the lavish heart may spend itself? If so, then what fools—yea, "what thrice mocked fools are we!"

But we need not doubt with the agnostic. Humanity does not doubt that the curtain will rise on another scene. The voice of God has declared it to the humblest. The poor savage in darkest Africa knows it, and does his best to recognize the "Prompter," though his benighted state enables him to do no better than to honor him by worship through monstrous idols. The aborigines of America, though separated from Europe, knew it as well as the tribes of men on the eastern hemisphere. Celestial voices hymn it into the souls of all men. Reason says "yes," emphatically yes, and not "perhaps;" Revelation, though the agnostic may deny it, says "yes;" and the human Soul triumphantly above them all says, "I know it will."—*Improvement Era.*

VERY ANCIENT RUINS.

RUINS far more ancient probably than any previously discovered in the United States have recently been unearthed on the Ute reservation in south-western Colorado. The discovery was made by Thomas H. Wigglesworth, the engineer in charge of the construction of government irrigation ditches for the Indians. Mr. Wigglesworth is of the opinion, after studying the condition for many months, that the cliff dwellers were not the only race inhabiting Montezuma and other countries in southwestern Colorado previous to the advent of the Indian. He has discovered what to him is indisputable evidence of an older human life. It is his opinion that the forerunners of the cliff dwellers lived in the fertile valleys and inhabited adobe houses instead of houses of stone.

"The mud houses," said Mr. Wigglesworth, "occupied sites on the level ground and were surrounded by fields of grain. I have dug through mounds seventy-five feet long and thirty wide, which represent the remains of one of the large abobe structures.

"In carrying forward the work on the large canal recently ordered by the government for the Utes, we uncovered the foundation of a circular structure which had one story under ground. It is my opinion that the principal houses of these unknown people were two stories in height, one story above ground and one story below. The ruins which we excavated are perfectly round, and the foundation is as solid as the day it was completed. It was apparently built tens of thousands of years ago.

"I can point out hundreds of mounds of a nature similar to the ones we opened. We uncovered the most beautiful vase of antique workmanship I ever saw. The vase was black with age."

Wigglesworth estimates that the number of former inhabitants of the valleys leading to the San Juan river is not to be estimated in thousands, but in millions. It is the opinion of Mr. Wigglesworth that discoveries will be announced from southwestern Colorado at an early date which will startle the scientific world.

FIRST DO IT, THEN TALK IT.

A CHAPLAIN in the army was passing over the field of battle, when he saw a wounded soldier lying upon the ground. He had his Bible under his arm, and he stooped down and said to the man, "Would you like me to read you something from the Bible to help you?"

The wounded man said, "I am so thirsty, I would rather have a drink of water."

The Chaplain hurried off, and as quickly as possible brought the water. After the man had drunk the water, he said, "Could you lift my head and put something under it?"

The Chaplain removed his light overcoat, rolled it up, and tenderly lifting the head, put it as a pillow for the tired head to rest on.

Now," said the man, "if I only had something over me. I am so cold!"

There was only one thing the Chaplain could do, and that was to take his coat off and cover the man. As he did so, the wounded man looked up in his face and said, "For God's sake, if there is anything in that Book that makes a man do for another what you have done for me, let me hear it."—*British Workman.*

What a grand object lesson of truth is involved in the foregoing incident. It illustrates the necessity of the combined theory and practice of true religion. Preaching, which is really the theoretical part of Christianity, will have but little effect on mankind unless good works, which are the practical part, are subjoined. The method of proclaiming the Gospel by example and by precept was taught by the Saviour, and is adopted by the body of religious worshipers known as the Mormon Church.—JOHN CUTHERS.

WHAT FAITH IS.

FAITH at bottom is insight and loyalty to it. We so habitually associate faith with its religious phases that sometimes we overlook the truth that faith is everywhere the supreme condition of success, power, and joy. Every one with two eyes in his head can see the superficial features of a situation; but the man who discerns its essential elements, and addresses himself to the problem on the basis of that perception, is the one who masters it. There will be plenty of crass-witted people to discourage him, but, if his insight is just and he has the courage to act upon it, like Columbus he will discover his new world. From another side, this quality connects itself with the deepest personal satisfactions of life. If you will not believe anything until some logic-grinder has proved it, you will live in a very hard, narrow, and cheerless world; but if you have insight to see what has not been proved, and perhaps never can be, you will find your personal horizon indefinitely expanding, and the sources of joy multiplying beyond your capacity. God has so made the world that the best things in it are not perceptible simply by the eyes of the body, they must be reinforced and supplemented by mental and spiritual vision. "What in the world," you say, "does that man see in that little freckled woman who would not attract a second glance? Love is guilty of some strange pranks!" Ah! but it is not only love, but faith that is concerned here. He sees in her what you cannot; and the restful, loving glance she gives him only hints it. What a poor world it is if all there is in it the eye of a dog can see! But there is in it more than all that the ablest brain and purest heart looking through human eyes can see.—*Public Opinion.*

IF the home life is inharmonious, nothing can go well. The root of all, unless this is wholesome and firm, the flower must needs be poor and the fruit bad. Let us learn again the infinite importance of keeping the peace at home, and the need of cultivating the nobler qualities of mind and heart, if this is to be done well.